THE QUAKERS CATECHISM, OR, THE Quakers queſtioned,

THEIR QUESTIONS Anſwered,

AND BOTH PUBLISHED,

For the Sake of thoſe of them that have not yet ſinned unto Death; And of thoſe ungrounded Novices that are moſt in danger of their Seduction.

By *RICHARD BAXTER*

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TO THE READER.

READER.

I Suppoſe thou wilt marvell that I trouble my ſelf with ſo wilde a Generation as the People called Quakers are; or that I trouble thee with a few haſty lines which I wrote on ſuch an Occaſion; Ile truly tell thee the cauſe of both: 1 They ſent me five ſeverall Papers, one of them containing the Queries which I anſwer, and others of them almoſt nothing but a bundle of filthy railing words, [Thou Serpent, thou Liar, thou deceiver, thou childe of the devil, thou curſed hypocrite, thou dumb dogge] with much more of the like. They chose out one day, when it pleaſed God to confine me to my Chamber by ſickneſſe, to come in to our aſſembly, and after Morning Sermon to fall a queſtioning the Preacher, my aſſiſtant; and becauſe he avoided bublique diſputing with them at that ſeaſon, as not taking it for a profitable ſpending of the Lords day, they call him the hireling that flieth, it ſeemes referring to Joh. 10. 12.

and ſo confeſſing themſelves to be the Wolves. I finde that they do ſo challenge, and brag, and triumph, if we ſay nothing to them, and that too many ſimple people expect that we ſhould anſwer them, that (after an unprofitable verball diſcourſe with an unreaſonable railing fellow) I reſolved to ſend them this brief anſwer to their Queſtions: And becauſe they abhorre Syllogiſmes and diſputings, I was fain I deale further with them in their own queſtioning way: I had before offered to come and anſwer all their Queries in their Aſſembly, if they would conſent that I might do it without diſturbance; But inſtead of permitting that, they denied it, and ſent me a Letter of Reviling, calling me over and over Serpent and Hypocrite, and the like Names, and commanding me in the Name of the moſt High God to anſwer their Queſtions in writing, that they might print them with their reply; ſo that if I ſay nothing they will inſult; If I write to them they will print it: Being therefore ſo far called to ſpeak, I choſe rather to print my own Papers, how mean ſoever, then let them do it.

Two Objections I foreſee will be raiſed againſt me; One is, that the Perſons are ſo contemptible and the errours ſo groſſe, that it's a needleſſe work to ſtrive againſt them; To which I ſay, Let ſad experience witneſſe, whether it be needleſſe; when they ſo much multiply, and ſo many where they come are preſently infected. The ſalvation of the pooreſt Chriſtian is ſo far from being contemptible, that it is worth much more then our greateſt diligence. 2. It will be ſaid, it is but the Churches of the Separatiſts and Anabaptiſts that are emdied by theſe Seducers; and it's beſt even let them alone to keep their own Flocks, and ſecure their Churches, or if they fall off it may ſhew others the tendency of their waies, and ſo pervent their turning aſide; To which I anſwer: 1. Though the ſtream of Apoſtates be ſuch as firſt were Anabaptiſts or

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Separatiſts, yet here and there one of the young unſetled ſort do fall into that ſtream that were not before of them, but perhaps inclining to them, and ſo do ſome few that had no Religiouſneſs. 2. I had farre rather that men continued Separatiſts and Anabaptiſts, then turned Quakers or plain Apoſtates; And therefore would do all that I can to hinder ſuch an emptying of their Churches as tendeth to the more certain filling of Hell; It's better to ſtop them in a condition where we may have ſome hope of their ſalvation, then to let them run into certaine perdition; I did therefore take it to be my duty when theſe poor neighbours who had before been Anabaptiſts, Separatiſts, and ſome Seekers, had turned Quakers, to offer them a verbal anſwer to all their vain Queſtions, that I might have had ſo much opportunity to undeceive them; When they refuſed that, and ſaid, they would not be drawn into a Serpents ſnare, I thought beſt to ſend them my Anſwer in writting, committing it to ſome of their Neighbours, that they might deſire leave to reade it in their Aſſembly; And when I heard that they would not grant that neither (for all their inſulting adjuring of us to anſwer them) but talkt of Printing ſomething againſt me, I choſe rather to tell the world of theſe Paſſages between us, then leave them to their reports; eſpecially hearing how they encreaſe in London *and other parts, and that the ignorant have need of ſome plain Information to prevent their Apoſtacy and perdition in this temptation.*

April 20. 1655.

R. B.

TO

TO THE

Separatiſts and Anabaptiſts

IN

England.

THough Gods minde be moſt plainly revealed to us in his written Word, yet are his Providences alſo teaching, and it is the duty of his Servants to reade and ſtudy them, eſpecially the Pœnall withdrawing or withholding of his grace, and giving men up to beleeve lies, and to vile affectiones, to a reprobate ſence, and to an abomnable converſation, theſe are ſuch diſcoveries of the ſore diſpleaſure of the Moſt High, as ſhould make even the beholders to feare, and all that ſtand but near to this heavy judgement to fly away from it, as the *Iſraelites* did at the cries of the Rebellious followers of *Corah*, Num. 16. leſt the earth ſhould have ſwallowed them up alſo: I am not of their minde that make light of the ſtrange Providences in our military affaires and changes of State, though I thinke every carnall admirer of them doth not underſtand them: But it's a matter of very ſad conſideration, that many of thoſe ſame men that ſeem ſo much to magnifie theſe, do no more obſerve, underſtand, and lay to heart the more remarkable Providence of our heavy ſpirituall judgements!

ments! The overlooking of these Providences makes many fear lest it be but their own interest which they study in the other, and lest by reading themselves and their own Names where they should reade God, they turn this light into darkness or seduction, and by surfetting on this Feast do contract those diseases that are like to be their bane; What is Gods Word for but to make himself and our duty known to us? And so he doth very much by his Works, where we may see his Nature, and something of his Approbation or dislike, especially as they are read by the help of the Word. Certainly God is known by the judgement which he executeth: (specially when) the *wicked is snared in the work of his own hands*, Psa. 9.16. The hand of God is apparently gone out against your waies of Separation and Anabaptism: It is your duty to observe it: You may see you do but prepare too many for a further progresse, Seekers, Ranters, Familists, and now Quakers, and too many professed Infidels, do spring up from among you, as if this were your Journeys end, and the perfection of your Revolt. And it is your Churches and those that lean toward you that presently receive the Doctrines of the deceiver, and are the stream in which some others with them are carried away. You may see you cannot hold your followers when you have them; Your work is blasted, You labour in vain, nay, worse then in vain; You do but prepare men for flat Heresie and Apostacy; I have heard yet from the severall parts of the Land, but of very few that have drunk in this venome of the Ranters or Quakers, but such as have first been of your opinions, and gone out at that door; The rest are but here and there a young person that was not noted for any great

matter of Religiousneſſe, or only liked it and inclined to your waies; And if any others be ſeduced, the evil ariſeth from among you, and from your Graduats do they receive their taint, as yours do from the Papiſts and the great Deceiver. Is it your Miniſtry or ours that they bend their force againſt? Is it not part of their preſent buſineſſe to do your work, and cry down Infant-Baptiſm? One of the Queres which they here put to me is [What expreſſe Scripture I have for Infant Baptiſm? which I muſt ſhew without conſequences or elſe confeſſe my ſelf a falſe Prophet:] And another tendeth to proye us no true Churches: The Quakers then are Separatiſts and Antipædobaptiſts, though more: I ſpeak not this to reproach you, but to minde you of the tendency of all your endeavours, that you may ſeriouſly as before the Lord conſider, whether he do not witneſſe from Heaven againſt you and your waies, by giving up your followers to ſuch abominations as ſince the daies of the *Nicolaitans* and the reſt of the *Gnoſticks*, the Sun hath not ſeen, at leaſt ſo openly and commonly owned. Have you well conſidered into what your Societies were reſolved in *Germany* and other parts? And do you well conſider what fruits they here bring forth, and how likely they are to be ſhortly quite corrupted, if a ſpeedy ſtop be not made? and what it is that you have done to the Church of God, and how much it is beholden to you for the proſperity of truth and piety. Is it like to be Gods way which ſo ordinarily leadeth to and endeth in ſuch deſperate evils? I make not this my firſt or chief argument againſt you, but it's a conſiderable ſecond, and ſhould make wiſe men at leaſt ſuſpicious of ſuch a courſe: Nor would I thus argue from the Apoſtacy of a few, or upon ſome unuſuall accident;

but

but when ſuch hath been the Fate of the ſtream of your party, from the very firſt riſing of them in the world to this day, I think it not inconſiderable. Nor would I thus argue from any temporall judgement or oppreſſion by a perſecuting Enemy; for I know that is no ſuch ſigne of Gods diſpleaſure: But if I ſuſpect whether thoſe perſons are in a way pleaſing to God, whom I ſee him ſo uſually deliver up to Satan, I hope I may be excuſed. Certainly Gods Churches are the places of his Bleſſing and his Delight: And certainly ſuch ſpirituall plagues as our eyes now behold, are as evident Notes of Gods heavy diſpleaſure as men can expect to ſee on earth. And we have the more reaſon yet to be ſuſpicious that this is Gods diſowning of our way, and Teſtimony from heaven againſt it, in that he followed the firſt Hereticks, the Simonians and their followers, with the ſame kinde of judgements, and by ſuch fearfull deſertions, did then witneſſe his deteſtation of thoſe that withdraw from the Unity of his Church.

And it is very remarkable, that it is a pretence of our Impurity and of a greater purity with you, that is pleaded by thoſe that firſt turn over to you, and that this height of all impieties ſhould be the uſuall iſſue of a way pretended ſo exact and clean: Doubtleſſe it is none of Gods minde by this to diſcourage any from Purity and true Reformation, but to ſhew his Deteſtation of that ſpirituall pride which makes men have too high thoughts of themſelves, and too much to contemn others, and to deſire to be further ſeparated from thm then God in the Day of grace doth allow of; Where the Tares (of ungodly men) are ſuch as cannot be pulled up and caſt out of the Church, without danger of pulling up and caſting out ſome of the Wheat, even the

weakeſt true Believers with them, there God would; have us let both grow together till the time of harveſt. But theſe proud men will ſtand at a further diſtance, and will diſlik Gods gracious dealings with ſinners, and their eye is evil becauſe he is good; and they will not grow in the ſame Field (or Church) where ſuch Tares do grow, but will tranſplant themſelves and remove from the field becauſe God will not pluck up the Tares, (eſpecially if any Miniſterial neglect of Diſcipline be conjoyned as too commonly it is:) and inſtead of blaming their own pride, and miſunderſtanding of Gods mercifull dealings with ſinners, they lay the blame on the corruption of the Church, and call it *A Field of Tares* and not of Wheat: In one word, it is moſt evident that ſpiritual Pride doth turn moſt men from us to you, and that this is the very ſinne that undoes ſuch a multitude of Profeſſors of Religiouſneſs, and which hath let in all Gods Jndgements upon us, and the ſinne which he is now witneſſing againſt from Heaven. As none more like to Chriſt then the humble that are mean in their own eyes and compaſſionate to others; ſo none are more like to the devil then the proud, that think highly of themſelves and contemptuouſly of others; And the better the thing is that they are proud of, the worſe is their pride in this reſpect, that it is the ſetting up of Gods pretious mercies againſt him, and the building of Satans houſe with Chriſts materials: The Phariſees Liturgy is of too frequent uſe in the Separated Congregations [*I thank thee O God that I am not as other men are, &c. nor even as this Publicane.*] He that maketh us to differ from other men, and expecteth thanks for his differencing grace, doth yet abhorre a proud oſtentation of it, and a diminutive eſteem of his

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ſmalleſt mercies unto others, and all proud deſires that they ſhould be thruſt below us further then he hath appointed: It is the good of ſinners, and the honour of God that is the end of diſcipline, and not that we might perſonally be extolled and judged of above what is meet.

I beſeech you take this plain Admonition in good part from a Deſirer of your Recovery and Salvation.

Richard Baxter.

An Anſwer to a young unſetled Friend, who before inclining ſtrongly to Anabaptiſtry, at laſt fell in with the Quakers, and deſired my thoughts of them and their waies, which ſeemed to him agreeable to the Scriptures.

I Have peruſed your Requeſt, and am glad that you are not ſo confirmed in your miſery, but that you will yet ask advice of your Friend; I pray God you be ſo ingenious and happy as to take it: It is a very ſad thing to me and ſhould be ſo much more to you, to think that after ſo much pains as you have taken in duty, and ſo much zeal as you have profeſſed for God, you ſhould yet be ſo unacquainted with the will and Word of God, and Chriſt ſhould have ſo little intereſt in your heart, as that ſuch horrid unchriſtian doctrines and practices ſhould be ſo eaſily entertained by you, and ſo far approved of: I marvell why you took it for ſo great a work of grace to convert you from

prophaneſſe, and now will take it for a greater work to convert you to it again, or to much worſe? Was it not the ſame Ordinances that you diſpiſed before Converſion, which you now much more deſpiſe? Was it not the ſame Miniſters that then you ſcorn'd whom ye now reproach with far greater bitterneſſe (if you do as thoſe whom you pleade for do? Is it not the ſame Chriſtians whom you then derided, and now revile at, and condemn as Children of the devil: O miſerable man! Is all your hearing and praying come to this? Dare you meet the Meſſengers of Chriſt in the face, and tell them they are Liars and deceivers? Dare you caſt out the holy worſhip of Chriſt as falſe worſhip, and ſeek to draw people into the contempt of it? Dare you damn thoſe Churches and milions of Saints that Chriſt hath bought with his precious bloud? Dare you ſeek to draw men to hate their Teachers whom Chriſt hath ſet over them, and to hate his people as if they were the Children of the Devil, and to hate his worſhip and holy waies? Alas that ever a man in his wits ſhould look upon ſuch abominations as amiable, and much more that any man ſhould be ſo mad as to do this under the Name and profeſſion of a Chriſtian! That you can imagaine that the furious oppoſition to the whole Army of Chriſt, his Officers, Church and Ordinances, can yet be a work that Chriſt accepteth: That you ſhould no better know Chriſts work from Satans, nor know that it is the Dragon whoſe warfare theſe men do manage? I muſt needs profeſſe that it is a very grievous thing in mine eyes, that after all our pains with mens ſouls, and after the rejoycings which we had in their ſeeming Converſion, and Zealous lives, we ſhould yet ſee ſo much ignorance, levity, and giddineſſe of profeſſors, as that they are ready to intertain the moſt horrid abominations! That the devil can no ſooner bait his hook, but they greedily catch at it, and ſwallow it without chewing;

yea,

yea, nothing seems too grosse for them, but so it seems Novelty all goes down. I am afraid if they go a little further, they will beleeve him that shall say, The Devil is God, and to be worshiped and obeyed. Shall I freely tell you whence all this comes? Even from hellish pride of heart: You see it not (it's like) in your self or in them, but I shall endeavour to make you see it both in your selves and them. For your selves you confesse to me that you have long thought that Infant-Baptism was an errour, and that now you think the Quakers are in the right; and yet you neither did once reade any one of those Books which we have written to prove Infant-Baptism to be a duty, nor did once seriously and impartially lay open your doubts to your Teacher, nor ask his advice, as if you were even then too good to enquire, and would venture your soul to save you a little labour, yet are you now confident that you are in the right, and he and all of his minde are in the wrong. You know you are a young man, and have had little opportunity to be acquainted with the Word of God, in comparison of what your Teacher hath had: If you presume that you are so much more beloved of God then he, that God will reveal that to you without seeking and study, which upon the greatest diligence he will not reveal to him; what can this conceit proceed from but pride? God commandeth study and meditating day and night in his Laws; Your Teacher hath spent twenty, if not an hundred hours in such Meditation where you have spent one: He hath spent twenty if not an hundred hours in prayer to God for his spirit of Truth and Grace, where you have spent one: His prayers are as earnest as yours: His life is much more holy and heavenly then yours; His Office is to teach, and therefore God is as it were more engaged to be his Teacher, and to make known his Truth to him then to you; Is it not then apparent pride for you to be confident

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that you are so much wiser than he, and that you are so much more lovely in Gods eyes, that he will admit you more into the knowledge of his Mysteries, than those that have better used his own appointed means to know them? and for you in ignorance to run about with the shell on your head, exclaiming to the world of the ignorance of your late Teachers? I say not that you do so; But the Quakers whom you approve of do so, and much more.

I pray you tell me, Did you ever study well what Paul *meant.* 1 Tim. 3. 6. *where he requireth that he that is Ordained should* [not be a Novice, lest being lifted up with pride he fall into the Condemnation of the devil;] *The word translated a* Novice *signifieth a New Plant, a late Convert, or new or young Christian; You see here that such are in most danger of being lifted up with pride, and why so? but because* 1. *They have not yet knowledge enough to acquaint them with their ignorance and great weaknesses.* 2. *Nor have they yet grown to a just degree of humility and other establishing preserving graces; You see also that to fall into Pride, is to fall into the condemnation of the devil. You know sure that it is no wrong to you to say that you are but a Novice or raw Christian, for it is but a few years since you came out of utter ignorance and carnality; and therefore that you have reason to be very watchfull against this sin, yea, by the evidence that you give in against your selves, you might see that you are two farre ensnared in it already.*

And for the Quakers, you are blinde if you see not their horrible Pride; You'l e perhaps think it strange that Pride should be the very Master-sinne in them that go in so poor a garb, and cry out against Pride so Zealously as they do; and go up and down the world, as if they were sent from Heaven to perswade men to wear no Lace, or Cuffs, or Points,

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and that damn so many Ministers for being called Masters. But alas do you not know that Pride of inward qualifications commonly called spiritual Pride, is the most killing and abominable! the better the thing is that you are proud of, the worse is your Pride. O what a brave thing doth it seem in these mens eyes, that they should seem to be possessed with such an excellent spirit as can trample upon worldly glory, and can boisterously contemn all that are not of their sect, and that can despise Dignities, and be equall with the greatest: yea, that only they should have this admirable spirit, and all others are the Children of the Devil, and under their feet: Though other men should never so much sleight them, yet do they wonderfully please themselves with these high thoughts of themselves; For Pride is first an overvaluing of a mans self, and thinking of himself above what is meet, and then a desire that others should do so by him too.

If yet you see not the pride of these men, I will shew it you in these four particular Evidences, and that so plainly, that if you know the difference between the language of heaven and of hell, you may easily perceive the devil speaking by their mouths. 1. They affirm themselves to be perfect without sin (yea, some of them say they are Christ and God.) And is it possible that any man in this life, that is not mad with spiritual pride, can indeed believe that he hath no sin? what? that he transgresseth no Law? That he doth love God in the highest degree that he is bound to do? That he never hath a thought or word that is sinful, nor sinfully loseth one minute of his time? Yea, and this when in the eyes and ears of the wisest, they foam out their own shame, as the raging Sea doth cast out the dirt. The devil himself hath either lesse pride or lesse ignorance, then to think himself to be perfect without sin; If they have no sin, what need they pray, Forgive us our sins, or what further need have they of the blood

of Christ or his Intercession to procure them any further forgivenesse? If you can see no pride in this, I fear you are blinded with them to destruction.

2. And is it not apparent pride in them to set up themselves so far above all the people of God on earth? yea, to vilifie the most holy and eminent Servants of God, and condemn all the Churches in the world, as if heaven were made for them alone (if it were so well, that all of them did beleeve a heaven besides that within them, which I suppose is but a sorry heaven.

3. And yet more unmatchable pride and impious Infidelity is it, to damn all the Church and people of God for this 1600. years at least. Indeed God had never a people on earth of these mens way: But (to let passe the Scripture ages which condemn them) tell me, Had Christ any Church since the Apostles daies till now, or no? If he had not, then he was no head of the Church, and so no Christ: For there is no head without a body: If he had a Church tell us where it was, and when? Do you not know (if you know any thing of the state of the Church for 1600 Yeares) that Christ had no Church on earth of the Quakers minde, and that all his Ministers have been such as they condemn, and have been called by as honourable Titles as they are now? And is not that man either an Infidel and enemy to Christ, or starke mad with pride, that can believe that Christ had no Church till now, and that all the Ministers of the Gospel for 1600 years were the Ministers of the devil (as they say of us that tread in their steps) and that all the Christians of that 1600 Years are damned (as now they dare denounce against those that succeed them,) and that God made the world, and Christ died for it, with a purpose to save none but a few Quakers that the world never knew till a few Years agoe; or at least a few Hereticks that were their Predecessors of old.

4. And

4. *And I should suppose that their proud, scornful, railing language should put it out of doubt what spirit they are of, to any that are acquainted with the language of Christs Spirit, and of Satan, and are able to judge of spirits by the most palpable effects, and to know darkneſse from light.*

But you say, It is Scripture-Language which they speak: I answer, the greater is their presumptuous sin in making so ill a use of Scripture-Language, as to serve Satan by it, and use it to reviling; What if Christ call Judas *a devil? Is it therefore lawfull to call* Peter *so, or any faithfull Servants of Christ? But I perceive you think they justly condemn us, because we are called* Masters of men, *contrary to* Matth. 23. *Alas that a Christian should be so ignorant, as not to know that even calling Master and Lord too, is commonly allowed of in Scripture, and that it is not the Title but* 1. *The proud affecting of the Title.* 2. *And the Lording it over mens faith as Masters of that (as if others must be of their minde right or wrong) which Christ there condemneth; Even as in the same place he forbiddeth being called* Fathers, *in the very same sense, when yet it is frequently allowed in a better sense. But for the fuller answering of these scruples of yours, and the rest about Tithes, and such like: I send you herewith, an Answer to the Questions of some Quakers near us in the Parish of* Bromsgrove, *and refer you to my* Defence of the Worcester shire Petition *Printed some Years agoe.*

To your Question, What I think of these men? I will tell you what I think and am past all doubt of.

There are in England *a Company of young raw Professors, that have more zeal then knowledge; And there are a companie of carnal hypocrites that place all their Religion in holding certain opinions, and using certain externall worship, and siding with a Religious partie. It is no hard matter to misleade all these if they be not better guided by others*

then by themselves: While they have due regard to the Judgements of their Teachers that know more then themselves, and so live in a learning way till they have attained to better understanding, they may escape Deceivers; But if they are once brought to be wise enough in their own eyes, and to despise their Teachers, then they are like a man that hath lost his way in a dark night, or that hath lost his Guide in an unknown Wildernesse, or like a Dog that hath lost his Master, and therefore will be ready to follow any body that first whistleth to him. The Papists and the devil know this well enough, and therefore their first endeavour is to unsettle these people, by taking them off all dependance on their guides, and that must be by bringing the Ministers into contempt with them; For if they could once accomplish this fully, and separate the people from their Pastors, and so assault the people alone, or with weak, and unlearned Teachers only, they might then easily bear down all before them; and one Popish Friar or Jesuite would non-plus five hundred of our most famous Setlmasters; They remember yet that it was the disgracing of the Popish Clergy, partly by their own notorious ignorance and vitiousness, and partly by our perswading men that the Pope is Antichrist, which was the main advantage which the Reformers had for the ruining of the Papall Kingdom; And therefore they would, partly in Policy, and partly in Revenge, attempt the destruction of our Churches by the same means. These Papists seeing the temper of our foresaid unsetled Professors do creep in among them, and use their utmost skill to unsettle them more, and bring them into dislike of their Teachers, without which they have no hope of succeeding; Their first waies are by reproaching the setled government of the Church, and by drawing men to separation and Anabaptism; and then perswading them that these are glorious Truths of God, which their former Teachers are unable

able to receive, and that they are but a blinde, self-seeking, proud sort of men that would enthrall all men to their judgements, when they are in utter darkneß themselves: When they have gotten them but thus farre once, to deſpiſe their guides, then do they proceed further with them, and perſwade them that they that were blinde in the points of Baptiſm and Church-order, are ſo in other things as well as that, and that this light which they have ſeen already, is but a ſpark, and that theſe being daies of glorious diſcoveries, there are yet more and greater matters to be revealed. Hereupon they put a handſome dreße upon many of the groſſeſt points of Popery, and recommend theſe as the new and rare diſcoveries. But this they do not in the Name and garb of Papiſts, but (as the Popiſh Few at New-caſtle) they turn Anabaptiſts, and then riſe a ſtep higher, and leade others after them; ſo that the ſilly people ſhall never know that it is Papiſts that are their Leaders; yea, they will cry out of the Pope, and call all that differs from them Antichriſtian purpoſly to divert ſuſpicions, and blinde mens eyes. Thus theſe Papiſts have begotten this preſent Sect of Quakers; firſt pretending to ſtrange Revelations, Viſions and Trances, ſuch as are commonly mentioned in the lives of their Saints in the Legends: And ſo you have here and there a Papiſt lurking to be the chief Speaker among them, and theſe have faſhioned many others to their turns, to ſupplie their rooms, who yet know not their own Fathers.

And ſo the Quakers among us are [The ignorant, proud, giddie ſort of Profeſſors, firſt made Separatiſts or Anabaptiſts, and perhaps more (for the moſt part of them) and then drawn further by Popiſh ſubtlety, and now headed with ſome ſecret diſſembling Friars, and by them, and by the devil, enraged againſt the Miniſters of Chriſt, and ſet upon the propagating of the ſubſtance of Popery.

If You ask me, how I know that it is Papiſts who thus ſe-

duce them? I answer, 1. Because they do the Papists work, and maintain their cause, as far as yet they dare venture to bring it forth; I could tell you of abundance of Popery that the Quakers and Behmenists maintain; As that the Pope is not Antichrist (which is at least to their advantage whether Popery or not) and the disgracing and secret undermining the sufficiency of the Scripture, the decrying of the Ministry, the unchurching of our Churches, the slighting of Justification by Imputed Righteousnesse, and drawing men to the admiration of their inherent righteousnesse, and of their works, the crying up the light within us, and the sufficiency of common revelation, the setting up the strength of mans free-will, the asserting the necessity of a Judge of Controversie above Scripture (which they are content should be the Spirit of Revelations a while, till they can boldlier exchange that for the Pope) the extolling of Monasticall Community and Virginity, and alienation from worldly emploiments, the doctrine of Perfection without sinne in this life, with many more of the like nature: All this the Papists have taught the Quakers. If You say, They might learn it without them; I would ask you whether in all these great Points you think the Papists are righter then the Reformed Churches? If you say they be, speak out, and confess your self a Papist; If You say they be not, then who think you should reveal all this Poperie to the Quakers; Not the Spirit of God, for he is not the Authour of Poperie or any falshood; If it were the devil, then it seems that Poperie and the Quakers Faith is hatched by the Prince of darknesse; And whether it were Frias or Devils, or both, that make Quakers, it's not worth the while to dispute, as long as we know that it is Poperie that they hold, and the devil befriendeth it.

Perhaps You will say, That they hold many certain Truths, they cry down Pride and Drunkennesse, and worldlinesse, and

cry

cry up Mortification, and Charitie, and Humilitie. I answer, And do not we do so as well as they? These are Points where we are agreed with the Papists: Do You think that God would extraordinarily send these men to preach down the very same sinnes which are commonly preacht down already, better then they can do it, by those men whom they reproach? All that is good among them, is only that which is as common among us, and I hope a little better maintained and managed; And all that wherein they differ from us is their Popish and heretical errours.

2. *But to give you further satisfaction, it is known by certain proof, that it is the Papists that do seduce and head them: Many of themselves have confest such things, and their present industrie among us is well known (which that they may proceed in with lesse impediment, they are the Zealous Defendors of Universall Toleration, or Libertie for Propagating soul poysoning Doctrines, for all the torments of the Inquisition in other Countreys.) Have you not seen a Sheet of Paper Published by M.* Prin, *Containing an Oath of a Citizen of* Bristol *taken before the Magistrates of that Citie? I will transcribe You the Deposition lest You have not seen it.*

The Information of *George Cowlishaw* of the City of *Bristol* Ironmonger, taken the 22. Day of *January*. 1654.

WHo informeth on his Oath, that in the Moneth of *September* last, this Informant had some Discourse in *Bristol* with one M. *Coppinger*, an Irishman, formerly a Schoolfellow of his, that came thither

thither purposely for his passage into *Ireland*, who told this Informant, that he had lived in *Rome* and *Italy* eight or nine years, and had taken upon him the Order of a Friar of the Franciscan Company; And he told this Informant, that he had been at *London* lately for some Moneths, and whilest he was there, he had been at all the Churches and Meetings, Publike and Private that he could hear of, and that none came so near him as the Quakers: And being at a Meeting of the Quakers he here met with two of his Acquaintance in *Rome* (the which two Persons were of the same Franciscan Order and Company) that were now become chief Speakers among the Quakers, and he himself had spoken among the Quakers in *London* about thirty times, and was well approved of amongst them. And this Informant further saith, that the said M. *Coppinger* asked him, What kinde of Opinions in Religion there were in *Bristol*? And this Informant told him there were severall Opinions and judgements, and not naming any Opinions of the Quakers, the said M. *Coppinger* asked him, whether there had been any Quakers in *Bristol*? And the said Informant answered him, No; Whereupon the said M. *Coppinger* told him the said Informant two or three times, that if he did love his Religion and his soul, he should not hear them, whereupon this Informant told him, that he thought none of them would come to *Bristol*, who expressly replied, that if this Informant would give him 5 pound he would make it 500 pounds if some Quakers did not come to *Bristol* within three weeks or a moneth then following. And on the morrow following the said *Coppinger* departed from this City for *Ireland* his native place, and about 18 daies after, there came to this City two Persons that bare the name of Quakers.

This

This is a true Copy of the Orignal Information taken upon Oath *Jan.* 22. last at *Bristol*, before the Town-Clerk and Magistrates of the City.

IF you further ask me, Why the Papists are so diligent in these kinde of works? I answer, Their Tyranicall Faction and Schism is maintained by works of darknesse and unconscionable deceits; And they know in such works as those they are not like to lose their labour, they have so many severall ends which they hope to attain; Some they may bring directly to Popery it self, Some they bring to a great part of Popery before they know where they are; All of them they procure to do their work in disgracing the Ministry, and many of them in disparaging the Scripture: At least they know when men are loosened from all former grounds, they are readier to receive a new Impression; Also by this meanes they think to make the multitudes of Sects, and the madnesse of them to be a shame to our Religion; And by this Argument they turn many others to their side: They use from hence to assault our common ungrounded Protestants, and say, You may see now what it is to depart from the Unity of the Romane Catholike Church (for so they will needs call their trancendant schism.) And when they talk among their own followers in France, Italy, *and other Countreys, they mightily from hence confirm them in their errours, and do so aggravate the Heresies and Sects among us which themselves have cherished, that they make the world abroad believe that the Protestants or Reformers in* England *are almost all running stark mad, and even given over to the devil to possess and move and shake their bodies, and that we are broken into so many shreds and pieces, that we are almost* So many men so many mindes, *and have now no face of a Church among us, especially having the advantage of the suffrages of some few over-angry Divines among our selves, who (on another ground) comply with the Separatists, affirming that we have no true Churches, where there is not the Episcopal preheminence; You see then what game the Papists play in their fomenting of their Sects, and what use they make of them at home and abroad.*

To conclude, I intreat you to consider well of the sense of these passages in the holy Scriptures, Eph. 4.11,12,13,14,15,16. *where you may see that Christs Officers or Ministers are settled by him in his Church for the edification, unity, and* (at last) *the perfecting of the body, and the preserving of the poor people from the snares of such Seducers* [that we henceforth be no more Children tossed to and fro, and carried about with every winde of Doctrine by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive.] *Young unsetled Novices and proud, self conceited Professors and Opinionists are like a bundle of feathers tost up and down, and carried that way as the winde of temptation driveth them.*

1 Cor. 11.18,19. [When ye come together in the Church, I hear that there be divisions among you, and I partly beleeve it; For there must be also Heresies among you, that they which are approved may be made manifest among you:] *I pray you mark here what Gods end is in permitting these Divisions and Heresies among us? They are the winde that must sift us and shew us which was the Wheat and which the chaff. This triall is to prove you and all of us, and see whether we are light or solid, approved and sound in the faith, or hypocrites; If this triall turn you quite over to the division of Separation and Anabaptism, and to the Heresie of the Quakers, we shall know that you were before a proud, giddy, unsetled Novice, not approved of God nor sound at the heart. And it's an excellent work of God, thus to prepare for the great Judgement, and make such an open discovery of superficial, proud, unsanctified men; For as it's said* 1 Joh. 2. 19. [They went out from us but they were not of us; for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us.] *The Lord open your eyes, and humble your heart, and acquaint you with your great darkenesse and imperfections, and with the sufficiency of holy Scriptures, and the necessity of his Order and Ministry, and the need that you have of those Guides whom you dispise, and the obedience and submission that you owe them, and the excellency of the Churches Unity, and the mischief of all divisions and heresies, and recover you from their snares.*

Your true Friend,

RICHARD BAXTER.

AN ANSWER TO THE QUAKERS QUERIES

Miserable Creatures,

BEfore the last I wrote to you, I had received three severall Papers, with the Names of three severall Persons of you inscribed, *viz.* One *Jane Hicks*, one *Thomas Chaundler*, and *Edward Neway*. These I have yet to shew, though the Spirit that possesseth you did since prevail with you to call me (as Lyar and Serpent in *Folio*, but for telling you that I had received them from you: Forsooth, because I named not the woman before, and because *Neway* wrote no: But might not I receive them as from them, and having their Names and only theirs inscribed for all that? Since that time I have received two more, One subscribed by *Richard Farnworth* and *Thomas Goodier*, and another without any subscribed Name. I shewed *Tho. Goodier* that with his Name, and asked him whether he owned it, who told me, he neither read it nor mine which it replied to, and yet so farre belived those that had, that he owned his Name at it. Having received in your first Letters, almost nothing but some Sheets of [Thou Serpent, Viper, thou Child of the Devil, thou Son of perdition, thou dumb dog, thou false hireling, thou false Liar, Deceiver, greedy dog, thou ravening Wolf, thou cursed hypocrite,]

pocrite,] with much more of the like; I returned you no Reply, as confessing my self not so well skilled in that language and learning as you are; And for the dunghil-heapes of false accusations annexed, I passe them by, as being well known to be impudent slanders; Such as by [upholding accursed, Prelatical Government, false worship, &c.] for which you dare say [the vengeance of the Lord is against me,] while you instance only one word of a Paper of mine, wherein I moved that men be restrained [from preaching against the Essentials or Foundamentals of Christianity,] which one of you tels me is restraining men from [speaking any more in Christs name] and a persecuting Christs Ministers:] we may see what Christianity and Christs Ministers are in your account, who take it for such damnable emnity to Christ, for a man to be restrained from Preaching that there is no Christ, or from reproaching him: I doe not thinke if I had desired that men should be restrained from calling you damnable Hereticks, or the Bastards of the Papists, that you would have been so froward as to have said that herein I was your Enemy; Nor do I think you would have taken it for any dangerous restraint to the Liberty of their Consciences; But Christ will deal justly with you though you deal unjustly with him and his.

When your Praters were here, I desired to know the further ground of all these heavy accusations, that must prove me a Childe of the devil, a greedy dumb dog, a Son of perdition, with all the rest. And I could have no proof of all but this; That I was called Master, That I stood in a high place to preach, and that I studied, and that I preached by an hour-glasse, and so would limit the Spirit if I had it; and that I took money for Tythes: False doctrine and worship I was charged with in generall, but not one word of instance in any particular that I can remember: To these charges I shall give you some account anon,

When I had received your 24 Queries, I sent you my Answer, that if you would but subscribe your consent that I should come to your meeting, and answer them all by word of mouth without disturbance, and you would receive what was made plain to your selves to be the Truth; I was willing to come

over

over to that end: This motion you detest and reject with a Sheet of further Reviling in the same language as the first were: I hope you will not take it ill if I reply not in that grinning or barking Rhetorick; For if I be a dumb dog, you cannot expect that I should equal you in snarling, or barking, or howling.

But have you not bewraied your deceitfulnesse in refusing to consent that I should come and answer your Questions? Do not you shew by this, that you are children of the Darkenesse, and the Works of darkenesse you are carrying on? When you hate the Light because your Deeds are Evil? Why would you send me Queries which you would not give me leave to answer by Speech? What was it that you feared?

But in stead of this, you [charge and command me in the Name of the most high God to answer them in writting] that you may [publish them with your Reply if need be.] But when I desired to see the Commission by which you claim this Authority, you shew me none, but tell me, it is invisible. And may not all the world command me on these termes as well as you? In stead of admitting me to answer in your Congregation, some of you came over (taking a time when the Lord had shut me up by sickness, and could not go to the publique meeting) to make a disturbance in our Assembly, *Mar.* 25. and to try your Rhetorick on the mindes of People in this place: wherenpon it pleased the Magistrate to binde one of you to the good behaviour, for the publique Disturbance, and railing at the Magistrate: And upon this you send another Papes with an outcry against us as persecutors: when you might know, that I was not concerned in the businesse; and when indeed no man did so much as once ask my advice in it. But as for them that did it, I dare no more accuse them of persecution, then I dare accuse them for persecution who shall burn a Thief in the hand. Alas, what impatient soules are you to cry out so much of persecution, when many a poor scold is ducket in the Gumble stool for words more incomparably sweet and Lamb-like then yours?

I shall now come to say somewhat to your Papers; and first give you a word of my reason, why I may not answer them

so punctually in order, and word by word, as you command me to do: 1. Because I dare not be guilty of losing so much precious time: 2. Because I have much more profitable work to do, though you accuse me for Idleness, because I do not dig or thresh: when yet your Priests when they were here, did neither dig nor thresh any more then I: nor do I hear that they do elsewhere, as they follow their seducing imployment. 3. Because you have heap'd up *non-sence*, vain repetitions and confusions, so as no answer you accordingly would be so small use to any, and would but prove me to be like your selves. Many more Reasons I overpasse. There is not a scold in all the Countrey, but may as honestly and reasonably command me in the Name of God to come and scold with them in the Market-place, as you may Command me thus to answer your scurrilous scolding Papers. Yet you shall have no Cause to complain that I have overpassed any thing that's worthy to be regarded.

YOur first Query is, [*What's the first Principle of the pure Religion?*] To which I answer, 1. [That God is] and next [that he is a Rewarder of them that diligently seek him] *Heb.* 11. 6. 2. Do you ask this as Learners? No that you renounce. Or as Teachers? Why then do you not shew your Commission to teach? And why do you not plainly Teach, but ask Questions? Or do you ask it for matter to feed your prating and slandring?

Your second Query is [*Whether they are a Church of Christ that beat and persecute them that witnesse forth the Truth in his Name?* &c.] *Answ.* Doubtlesse it's possible for a true Church to be guilty of injuries. But you have as little cause to put this Question, as the *Turk* hath. What would you answer if a *Jew* or a *Turk*, or a Witch, should put this Question? [Is it a true Church that persecuteth them that witnesse the truth Surely it's nothing to you, who witnesse abominable falshoods and dreames. 2. But I'll tell you what do. When you come home, go to some of your Gossips, the Friers or other Papists, and ask them this Question: Whether it be a true Church which

which set up the *Spaniſh* Inquiſition? and Cauſed the *French* Maſſacre? and hath by flames and ſword drawn out the bloud of ſo many hundred thouſand true Chriſtians? Ask them, Whether the Butcheries of the *Waldenſes*, and the *Iriſh* murders were done by a true Church? It may be they will give you a more ſatisfactory Anſwer then I can, becauſe you will ſooner hear them.

Your third Queſtion is about *Infant-Baptiſm*. Of that I have already written a whole Book, which in modeſty you ſhould peruſe, before you call to me for more. Have you ſoberly read what I have there wrote already? If not, to what purpoſe ſhould I write more to you of the ſame ſubject.

Only to your Query, I will adde this Query to your Founders the Anabaptiſts: Whether by this time they do not feel Gods plagues upon their party? And whether God do not viſibly teſtifie againſt them from Heaven, in giving up their Diſciples to all kinde of abominations? And whether the Plague of *Pharaoh* be not on thoſe hearts, and of the blinded *Sodomites* on their eyes, that in all this can ſee no reaſon at leaſt to be very ſuſpicious of their way? and whether they are yet reſolved to wink on to deſtruction, or to ſtay till all turn Quakers, Ranters or Infidels? And how much *England* yet feeles it ſelf beholden to Separation and Anabaptiſtry? And whether it be not the Separated and Anabaptiſts Churches that are emptied by the Quakers?

Your fourth, fifth, ſixth, ſeventh, eight and ninth Queries are all about Tythes: The ſubſtance of which I had anſwered long ago to ſome of your leading Bretheren, in a Book called, *The Worceſterſhier Petition Defended*; to which Book I referre you, to ſpare the labour of ſpeaking one thing twice; and modeſty ſhould have taught you to take notice of that which I have done already, before you call for the ſame things again. Only let me now adde theſe Queries alſo to you.

Qu. 1. Whether have you read any of thoſe Books that are written long ago, to prove that Tythes are ſtill of Divine Right? If you have not, were it not well beſeeming a tender

Conſcience

Conscience to hear all that can be said, before men adventure to raile against that which they do not understand.

Qu. 2. Whether there be not sufficient Scripture to warrant a man to Dedicate part of his Lands to God, for the service of his Church, and promoting of his Worship? Yea, Whether they did not in the Primitive times, so Dedicate all? selling it, and laying down the Price at the Apostles feet.

Qu. 3. Is it not lawfull take and use that which is so Dedicated? And if the Apostles and first Church Officers might take all, May not we take the Tenths, when they are thus Devoted?

Qu. 4. If our Ancestours, many an Age ago have given the Tenths to the Church for the Ministry, are not those sacrilegious Church-robbers that should now take them away, having nothing to do with them? And do not you counsel men to the sin of *Judas* or of *Ananias* and *Sephira*?

Qu. 5. If one that bares the bag prove a *Judas* and Thief, or one *Nicolas* a Deacon should lead a Sect of *Nicolaitans*, your Predecessours, Whether are all the Apostles therefore Thieves, or all the Churches and Pastors greedy dogs, for taking much more then the Tenths, Even mens whole Estates that gave them to that use?

Qu. 6. Whether I, or other Ministers do ask the people so much for preaching as the Quakers receive themselves? Do not you receive meat and drink, to sustain your lives? But we ask not meat and drink of any, nor any thing else, that is theirs: The Tythes is none of theirs, nor ever was, nor their fathers before them; but they bought or took Leases of their Lands, with the Condition of paying the Tenths as none of their own. We ask them not for a peny, but only to divide between theirs and ours, and give us our own.

Qu. 7. If it be not a wrong to the people more then to the Ministers to have the standing Church-maintenance taken away, Why then do people petition so hard for Augmentations where Means is wanting? Or else do worse.

Qu. 8. If the Suprem Rulers of the Commonwealth may lay an Excise or Tax on the Nation, and pay Souldiers with

one

one part of it, what forbids but that they may pay Ministers of the Gospel with the other part? And if they may lay a Tax for them, Why may they not fix a setled Maintenance in Tenths for them, much more, why may they not let them possesse that which is theirs already by their fore-fathers gift?

*Qu.*9. Where doth any Scripture forbid paying or taking Tythes? I have shewed you in my other Book, where it commandeth allowing sufficient Maintenance? Shew where it condemneth the Tenth part any more then the ninth, or the eleventh, or twelfth?

*Qu.*10. When God hath commanded a sufficient maintenance in general, and left it to humane prudence to judge what is sufficient (before they give it;) If then a man shall say [Where doth the Scripture require the Tenths? and you are no true Ministers who take the Tenths;] Is not this as wise as to say, [Though Christ and his Apostles did wear clothes, yet shew where any of them preacht in doublet, or breeches, or stockings, or else you are false Prophets for wearing these;] Is not this as wise arguing as the other, and to the same purpose?

And where you ask us so oft whether the Apostles took the Tenths, I tell you again, they took more, that is, men sold all and laid down the money at their feet. It's true that then the poor also were maintained out of it; And if you will shew a Commission to examine us, we will give you an account how far we maintain the poor out of our meer tenth part. In the mean time it's unreasonable, that you demand, that we should *so maintain them as to suffer no beggars*; For if all that a Minister hath will not maintain twenty poor people if he give it them all, how should he then maintain a hundred with it?

Your 10th *Qu.* is, [*Whether Christ enlightneth every one that cometh into the world?*] To which I answer, yea, he doth so, All that come into the world of nature, he enlighteneth with the light of Nature (so called because that it is a knowledge gotten by the Book of the Creatures and natural means, without supernatural Revelation though it be of grace also as it is freely given after a forfeiture;] And all that come into the world of grace he enlighteneth with the light of supernatural Revelation.

Having said as much to this Query as you require, I will *gratis* adde something that I may please you by supererrogation: I lately saw another Paper of your Queries which you have dispersed in other places, which speaks almost only of *This Inward Light*; In which I perceived 1. That you falsly intimate that we deny the necessity of an inward light, when as we maintaine that the externall light of the Word alone is not sufficient without the inward light of the Spirit. 2. You there intimate to us a supposed sufficiency of the inward light that every man in the world hath. Concerning which I shall say more anon, and now only demand of you. 1. Whether you meant it is sufficient to leave men without excuse, (That we maintain as well as you) or is every mans light sufficient to his salvation? If so Q. 2. Was it sufficient before Christ preached the Gospel and sent his Apostles? Or is it now sufficient to all that never heard ahe Gospel; If so, Is not the Gospel a vain and needlesse thing? or are you Christians that dare so affirm? Q. 3. If the world have sufficent light, what need they your teaching, or discourse, or conviction? Q. 4. If all have sufficient light within them, what need there any converting grace? Q. 5. Then why did Christ send *Paul* to open mens eyes, and to turn them from darkenesse to light, if they had sufficient light before, *Act.* 26. 18. Q. 6. I pray you do not disdain to tell me when you have rub'd your eyes, if all men have sufficient light within them, Why you got up into the Judgement seat, and pronounced me so oft to be in darkenesse, and to be voide of the light, and to have none of the Spirit if all have it, why may not I have it?

But let me tell you further in your ear, that we that you so frantickly bawl against, have read *Bellarmine* and other Papists so oft, that we cannot be ignorant who are your Teachers, though your selves are ignorant; We know how earnestly the Jesuites would perswade us that there is a light in every mans conscience, which if he improve and husband well, God is bound to give such additions as shall make it become saving, and that by the good use of natural light men may certainly get supernatural; and that it is in mens own power, what light soever they have to improve it to salvation.

Your

Your 11th Query is, [*Whether we have ſeen Gods face?*] *Anſ.* Whether theſe be Learning, or Teaching, or quarelling, or doting Queſtions, I leave to your conſideration: but what Call you had to propound them to ſuch Serpents, Dogs, and Children of the devil, as you call us, I know not: But however I'le anſwer you truly. 1. By the eye of reaſon I have ſeen that there is a God, and that he is inifinite, incomprehenſible, moſt great and muſt good, *&c.* 2. The ſame I have ſeen more cleerly by the eyes of faith. 3. But I never ſaw God by the eye of fleſh, for none can ſo ſee God and live, *Nor hath any man ſeen God at any time, ſaving the only begoten Son who is in the boſome of his Father, he hath declared him.* 4. Nor have I ſeen him in glory intuitively, or as the glorified in heaven do. If you ſay you have ſeen more, I ſhall not be very forward to beleeve you, till I ſee better fruits of it. I alſo therefore demand of you, Whether he that hath ſeen God do not abhor himſelf (as *Job* did) in duſt and aſhes? And whether the true knowledge of God do not ever abaſe the ſoul, and make a man very mean in his own eyes? And then is it likely that ever thoſe men had the true knowledge of God, who make it their buſineſſe to exalt themſelves as having the Spirit, and being perfect without ſin, and to revile and beſmear other men with their reproaches, as being all the Children of the devil, and of darkneſſe, that be not of their ſtrain, and rave not as they do? The Phariſee that thanked God he was not as other men, nor as the Publicane, ſpoke humbly and modeſtly in compariſon of you, and yet was he counted a proud ſelf-juſtifier: If ever you come to the leaſt ſaving ſight of God, it will mightily change the proude ſtrain of your ſpirits, and make you abhor they thought of your preſent evil waies.

Your 12. Query is, [*Whether we have the ſame infallible Spirit as the holy men of God had that ſpoke forth the Scriptures?*] *Anſ.* Why muſt you know this? Are all Dogs and Serpents with you that have not that Infallible Spirit? But we hear the croakings of your Papiſt guides in that word [*Infallible*;] that's the pillar of their Kingdom, and the Maſter-point of their New Religion, That *their Church is infallible*; For denying which, *Knot* the Jeſuite againſt *Chillingworth*, and a late notable gawdy Orator *S. W.* againſt Dr *Hammond*, and others

of them, would fain perswade us that we subvert Christianity, and are little better then Infidels, because we are not Infallible: But I will answer you and your Masters together in a word. 1. The Prophets and Apostles had infallible Inspirations of new matters of divine verity, not before revealed, because they were to be Gods penmen and Messengers of such New Revelations, I have none such that I know of. 2. The Prophets and Apostles are guided infallibly in the manner as well as the matter, so that every word that they wrote to the Churches was infallibly true; I have no such Infallibility, nor your Grandfather the Pope neither: He may erre while he pretendeth to the greatest Infallibility in deciding Controversies. 3. What man soever he be in the world that beleeves any Truth, he doth infallibly believe it; For he that is in the right is not deceived so far, and he that is not mistaken is so farre infallible, which is no more then *non fallitur*. 4. But if by [Infallibility] you should mean the clearnesse and subjective *Certainty*, as distinct from the objective and the bare truth of our conceptions, then I say, that's another thing then Infallibility, and not to be so called, and of that *Certainty* men have different degrees: All true Christians are certain of their Fundamentals, yet sometime with some doubting, so that they may finde cause to say with the Apostles, *Lord, Increase our Faith*; or, *we believe, helpe thou our unbelief*; But in lesser controverted Points which Salvation dependeth not on, the best man on earth may erre, much more be uncertain; So that in a word, Every Church *in sensu composito*, while a Church is Infallible in the essentials of Christianity; and so is every true Christian: And also they know infallibly every other truth that indeed they know; Because Truth is Truth whether they know it or not, and when they do know it they are not deceived; But in many things we all erre, because we know but in part, and so farre are deceived.

Well, I say still, Fair fall the honest humble Christian that will confesse with *Paul* that *we know but in part*; For I shall never like prentenders to un erring Infallibility more; I know but two such prentenders, and they are both the most abominable deceivers and deceived, One is the Pope and his Clergy, and who more erroneous? The other is your selves, even distracted

diſtracted with errour. The Pope venteth abundance of falſhoods in doctrine, and corruptions in diſciplire and worſhip, and with all theſe errors in his hands, proteſteth he is infallible. The Quakers (all that yet have wrote to me or ſpoke to me) pour out the greateſt abundance of moſt impudent Lies, and ſpue their filthy railings in the faces of almoſt all they come near, ſo that I know not whether ever the Sun ſaw a more hardened, ſhamleſſe, abominable Generation then they (with their brethren the Ranters) are; and yet with all this filth upon their lips, they confidently profeſſe that they are infallible and without ſin; You may well excuſe us that we be not haſty in believing you till we ſee more reaſon for it.

Your 13th *Qu.* is, [*What is Hels mouth that the wicked go in at*, &c.] I anſwer. 1. You are liker to know ere long then I; If a miracle of grace ſave you not, you'le be better able to anſwer this Query then yet your unbelief will give you leave. 2. It ſufficeth me to know that Hell is a ſtate of endleſſe miſery, where ſuch as you ſhall everlaſtingly bear the effects of Gods wrath and juſtice with the devils and his Angels that now ſeduce you, if timely recovery pervent it not.

Your 14th *Qu.* is, [*Whether the Bible be the Word of God? and* Matthew, Mark, Luk *and* John *be the Goſpel, and whether there were any Goſpel before them, and whether they be the light?*] To which I anſwer, 1 Only Jeſus Chriſt is the co-eſſentiall, co-eternall Word of the Father, being one with the Father. 2. But the holy Scriptures are the temporal expreſſed Word, that is, the ſigns of Gods minde to man, ſo that Chriſt and the Scriptures are nor called the Word in the ſame ſenſe, no more then is the Word of a mans minde, and the word of his mouth or pen. This ſignifying word was preached before it was written, and then was the Goſpel, but it was written after it was ſo preached at firſt, that it might be a ſtanding Rule, and might be kept intire and ſure to the Church to the worlds end; For the bare memories of men would not have kept them for us with ſuch certainty as they have been kept in Scripture and delivered unto us, This Word therefore is the light, but not as Chriſt is the light, or as the Spirit is the light, for there are many lights that muſt concurre to give us light. It is a wiſe

Question of him that shall ask, Whether the light by which a man sees be the visive faculty of his eyes, or the light of a Candle, or the light in the air, or the Sun? Why it may be all these, There must be 1. A Sun 2. A light from that Sun in the air. 3. An inward light in the eyes. 4. And that outward received by the inward, before you can see; So God in Christ is the Sun, Mans Reason is the Eye, The Gospel or Word of God is the eternal Light flowing to us from the Sun, The Spirit closeth these two together, even the Gospel and our Reason, and by it's powerfull work in that closure, breedeth a special illumination in the soul which the Word alone could not produce.

I shall adde some Queries to you. 1. Do you beleeve the Scriptures to be true or not? If you do, then you must beleeve what they say of themselves; But they call themselves the Word of God, *Mar.*7 13. *Rom.* 10.8. 2 *Cor.* 2. 17. & 4.2. 1 *Thes.* 4. 15. 1 *Pet* 1.25. And often they are called *the Laws of God, his Testemonies, his Statues, his Precepts, his Promises, Gospel, Covenants,* &c. *All Scripture is written by divine Inspiration,* 2 Tim. 3.16. *The word of Prophecy is a sure Word,* 2 Pet. 1.19.

2. Will you give us leave to smell the Pope in your endeavours to disgrace the Scriptures, though your own Noses be stopt? For we have been used to deal with him at this weapon, and know that this is the main point of his New Religion.

Your 15th *Qu.* is, [*Whether We own Revelations or no?*] *Ans.* I own all divine Revelations, and disown all diabolical ones, so farre as I know them. I own all those blessed Revelations contained in the holy Scriptures; for they were infallibly sealed by multitudes of uncontrolled miracles and a spirit of holinesse; I believe that the Scriptures or Laws of Christ being finished and sealed, we must hold these till the coming of Christ, 1 *Tim.* 6.13,14. and that Christ will be with the Preachers of this same doctrine to the end of the world, *Mat.* 28.20, 21. and that these are able to make men wise to salvation without any more additions, and therefore no more is to be expected. But yet I beleeve 1. That God hath not

tied

tied himself from revealing particular matters in subserviency to Scripture extarordinarily, as divers murders have been revealed, and the like matters of fact. 2. And I believe that all true Christians have the illuminating, sanctifying Spirit of Christ to helpe them to know all the meaning of the Scripture which is of flat necessity to salvation, and more, according to their several measures of the Spirit with other helps.

Your 16. *Qu.* is about *Singing Davids Psalms*;] To which I say, Till you have considered what is already written on that Question by Mr *Cotton* and Mr *Feard*. I know not why I should adde any more: If all Scripture be written for our use and learning, why may not we speake to God in the words of *Davids* Psalmes as well as any other Scripture? Tell me if you can? and further, *Qu.* 2. They being used by the Church till the Apostles times, where do you finde that they did ever forbid or abolish that use? *Qu.* 3. Whether is it more lawfull for us to speake Gods praises in the words of holy Scripture, and particularly of *Davids* Psalms, or for you to take together all the threatnings and sharp reproofs in Scripture, to serve your turn to rail and slander me with?

Your 17. *Qu.* is, [*What's the soul of man which the Ministers of the Gospel are to watch for as they that must give an account to God, and what is it that captivates the soul, and what death is it that hath passed over all, &c. and what is the Serpents head that must be bruised.*]

Ans. Seeing I am fallen under your Catechizing, I will readily obey. 1. The soul is that spiritual substance which causeth by it's lower power, your life, growth, and nourishment, by it's next power your feeling, and by it's highest power (proper to man of all inferiour Creatures) your Reasoning, Intellective knowledge and rationall willing and affections; which together with the Body constitureth the whole man. Supposing that you look not for a Definition, because you so abhorre Logick, I think this in brief may serve your turns. 2. The whole man is oft called the soul in Scripture, because the soul is the most Noble part of him. 3. I pray mark the Text that you alledge, *Heb.* 13.17. *Obey them that rule over you for they watch for your souls as those that must give account that*

they

that they do it with joy and not with grief, for that is unprofitable for you.] Because you have put this Text into my hand, I will mix my Answer with these few Queries to you; (For I suppose you expect no great exactnesse of order from me.) *Qu.* 1. Whether many words in Scripture translated [*Masters didascales, &c.*) be not of as low and humble an importance as [*Rulers?*] And therefore seeing God calleth Ministers the Rulers of the Church, are they not so far Masters as the word Master signifieth a Guide or Teacher? And why else are they oft called Teachers? *Qu.* 2. If God bid the people obey them as Rulers, and the Quakers perswade them to abhorre and reject them as dogs, Serpents, and Sons of perdition, which is to be obeyed, God or the Quakers? and whether is it the Spirit of God or of the devil and Antichrist that the Quakers speak by? *Qu.* 3. Is it the Ministers or the Quakers that watch for the good of souls, and have the rule over them? *Q.* 4. If the present Pastors of the Churches be not true Ministers, speak out and tell us who are, and where we shall finde them, and where they have been from Christs time till now? Or whether Christ hath been so careless of his Church, and so unfaithfull of his promise, as to leave his Church without Pastors from the Apostles daies till now; And to leave all the world without true Pastors even till now, except the Congregations of the Quakers in *England?* *Q.* 5. According to this Text, whether will it be to the peoples profit or disprofit to despise and discourage their teachers and guides, and make them do their office with sighing and grief? and will they have in the end a better bargain of it to hearken to their Rulers or to the despisers of them? Consider well of these things.

4. I proceed in my Answer to your *Qu. That which hath captivated your souls* is the devil by sin, The understanding by blindenesse and errour, your hearts by pride and hardnesse, your wils by transporting passions and perversenesse; and so your lives by open wickednesse; Imitating your Leader, and going up and down like raging beasts night and day seeking whom you may deceive and devour: And against all your rage it is our duty to wait patiently, in meekness instructing

ſuch as oppoſe themſelves, *if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.* 2 Tim. 2. 24, 25, 26.

5. *The Death that paſſed on all is,* The Seperation of the ſoul from the body, and of Gods ſpecial favour or grace from both, and the guilt of everlaſting miſery for ſin.

6. *The Serpents head* is the Devils power and policy, when ſuch as you are vanquiſhed by the light, and your folly made known to all, and when the Kingdom of Satan in ſin and darkneſſe is overthrown, then his head his bruiſed, as Chriſt in his own perſon gave it the great bruiſe on earth, in the vanquiſhing of Satans temptations, in the perfect holineſſe of his life, in his Miracles, caſting out devils, and in this triumphant death and reſurection, and afterward in the ſucceſſe of his doctrine.

Your 18. *Qu.* is, [*What is the flamining Sword that keeps the Tree of life, and what the Cherubims?*] *Anſ.* 2 Tim. 2. 2. [*But fooliſh and unlearned Queſtions avoid, knowing that they do gender ſtrifes, and the Servant of the Lord muſt not ſtrive.*] You intrude into thoſe thinges which you have not ſeen, vainly puft up by your fleſhly minde, *Col.* 2. 18, It ſhall ſuffice me to know that the flaming ſword is Gods terrible reſtraint, and the Cherubims are Angelical Executioners of his will: Wiſedom hath two Gates, the Gate of Grace and the Gate of Glory; Theſe things are ſeen by faith now, and by intuitive intellection in the life to come.

Your 19. *Qu.* is, [*Whether they that ſtand praying in the Synagogues or Idols Temples, and love greetings in the markets, and bindes heavy burthens on the People, and are called of men Maſter, be not out of Chriſts Doctrine?*] *Anſ.* Becauſe this is all that you go about to prove me a falſe Prophet by, I ſhall ſay the more to your ſatisfaction. 1. If our Temples be Chriſts Temples, do they not blaſphemouſly make Chriſt an Idoll, that call them Idols Temples. 2. If you are not wilfully blinde, you may perceive that it is not all the external actions mentioned *Mat.* 23. that Chriſt contemneth, but the pride and hypocriſie which the Phariſees manifeſted in them. Mark firſt

that he bids men even hear the hypocriticall Scribes and Phariſees, and obſerve and do what they bid men obſerve and do, becauſe they ſate in *Moſes* chair. It is not therefore all the faults there charged on them that will acquit men from obſervation of their doctrine. Is this agreeable to your practiſe who damn men that deſpiſe not and reject not Chriſts moſt upright and faithful Miniſters? Their ſin is laid down in the 5ht verſe] *All their works they do to be ſeen of men,*] Prove this of us if you can? Becauſe they were proud [*They loved the uppermoſt rooms at Feaſts, and chief ſeats in the Synagogues*] Prove this by us if you can: I had rather have a lower room at a Feaſt then a higher, and ordinarily rather none then either; I uſe not the chief Seats in Synagogues; I ſit in the midſt of the Aſſembly, and ſo I may conveniently be heard when I am to ſpeak, I care not where I ſtand. Greetings in the market-place when did I deſire? Or to be called *Rabbi?* But I pray you mark that it is not [*uſing*] but [*loving* the uppermoſt rooms that Chriſt condemneth, elſe no man muſt ſit uppermoſt, and then we muſt have none but round Tables or not ſit at all: So conſequently it is not being called Rabbi or Maſter that Chriſt intendeth, but a proud deſire of and love to thoſe Titles: As a man may accept of the higheſt room for *Order*, that *loveth* it not in *Pride*; ſo may he accept of the Title of Maſter from thoſe that owe him reſpect, though he love it not in pride.

Beſides I pray you note, that Chriſt forbiddeth the Name of Maſter no further then he forbiddeth the Name of [*Father*] verſ 9. [*Call no man your Father upon earth*;] And yet do you not know how oft the word [*Father*] is owned in Scripture, and children *commanded to love and obey their Fathers*, and honour them: I know the higheſt of your Sect do forbid the owning of any ſuch Relations, or Names, as Fathers, Children, Husband, Wife, Maſter, Servant, Magiſtrate, Subject, and they forbid all affections to ſuch Relations, or honour or reſpect: But if you were not hypocrites, you would plainly ſpeak this out, and then people would better underſtand you when you rail at Miniſters for being called Maſters.

But for the ſake of thoſe among you that are not paſt recovery,

covery I will tell you that which it seemeth you know not; The Pharisees had their severall Schools, Sects, as the Philosophers had, and every one glorified in his Disciples, and those Disciples in their own Sect-masters; One cried up such a man, and another such a man, insomuch as sometimes the followers of these severall Sect-masters would fall together by the ears and kill each other in the Temple, and in the streets, while they contended for their Masters honours; And look what faith the Master was of, the Scholars must all be of his faith; They must take their belief on trust from him; These leading men that were the Masters of their Schools and sects whom none must contradict, were called by the Jewes Rabbi's and Fathers, as the Papists now call their Bishop *The Pope*, which signifieth *A Father*, because as children must be wholly ruled by the Fathers, so would the Pharisees have their Disciples to be by them, be the matter right or wrong. Just thus do the Papists require, that the People beleeve as the Church beleeves, that is, the Pope and his Consistory whatever it be, and tell us, that they are infallible, as being guided by the infallible Spirit, and therefore we must believe them by an implicit faith. Now the Lord Jesus meeteth with these Pharisees, and commandeth his Diciples; that they call no man on earth Father, or Rabbi, or Master, as the Pharisees were called, that is, To have no such absolute Master of your Religion, or Lord of your faith, because we have all one such Absolute Father which is God, and one such absolute Master which is Christ; This is the very same thing that *Paul* meant when he chides them for saying, *I am of Paul, and I am of Apollo*, as if Christ were divided, or *Paul* had been crucified for them, 1 *Cor.* 1 13. And it's the same thing that *Peter* meanes, 1 *Pet.* 5. 1, 2, 3. where he giveth Ministers the honourable Title of *Elders* and *Overseers*, and *Pastors*, and bids them *oversee and feed the flock of God*; but yet fordids them doing it as *Lords over Gods heritage*, because the heritage is Gods, and Christ is the chief Shepheard. *Paul* cals a Bishop the *Steward of God*, Tit. 1. 7. *One that must rule the Church* 1 Tim. 1. 4, 5. and 5. 17. and saith, *He that desires the Office of a Bishop desires a good work*. 1 Tim. 3. 1. But yet he would not have them taken for absolute Masters of Christs

School, but as Christs ushers and as Stewards in his House; [*Let a man so account of us as the Ministers of Christ, and Stewards of the mysteries of God,*] 1 Cor. 4 1. neither more nor lesse.

There are divers words in the Greek tongue which the Gospel was wrote in, which we translate by one word [*Master*;] but if our language be more scarce of words then the Greek, it doth not follow that Christs words are all one. The word here used in *Matthew* is καθηγητὴς, and else where διδάσκαλος which is as much as the chief Leader of the way or the Sect-master; What if this be forbidden, is all Mastership therefore forbidden because this one is? The word διδάσκαλος is translated [*Master*] too, and sometime [a Teacher.] I pray you consider here your most ingorant and sottish dealing; The Gospel was not written by the Apostles in English but in Greek; Because one word signifieth a Teacher and a Master (such as a Schoolmaster is) and our Translators some time translate it a Teacher and so metime a Master, you impudently cry out that one of them is not Scripture, and yet yeeld that the other is; When in the Greek they are the same word, as you may see it used in *Eph.* 4.11. *Luk.* 2.46 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. *Acts* 13. 1. 1 *Cor.* 12.28. *Mat.* 10.24. *Luk.* 6.40. *Heb.* 5.12. *Jam* 3.1. In all which places the holy Ghost useth the word διδάσκαλος though we English it sometime *Masters*, sometime *Teachers*, and sometime *Doctors*, yet it is all one word in the language that the Scripture was written in; and therefore Scripture alloweth one as much as another.

And if you will stick to the English, you may finde the word [*Master*] used oft enough: And if it be lawfull for another man why not for a Minister? *Tit.* 2. 9. 1 *Pet.* 2.18. 1 *Tim.* 6. 1, 2. *Col.* 3.22. and 4.1. *Eph.* 6.5 9. Though the word δεσπότης signifieth such a Mastership as Ministers of Christ will not own as Minister, though over their hired Servants they may own it.

It may be you think *Paul* crossed Christs rule and was a false Prophet because he cals himself [*a wise Master-builder*] 1 Cor. 3.10. Or do you think that the holy Ghost did erre when he called Teachers [*The Masters of the Assemblies,*] Eccl. 12.11.

That

That the ſpirit is no enemy to Titles of honour, you may ſee in 1 *Pet.* 3 6. where *Sarah* is commended for obeying *Abraham* and calling him Lord. And *Act.* 26.25. *Paul* calleth *Feſtus*, *Moſt Noble Feſtus*, and calleth *Agrippa*, *King Agrippa*, *Act.* 26 2,26,27. And *Rom.* 12. 10. We are commanded [*In honour to perfer one another*,] So that it's one mans duty to give thoſe Titles which another may not ambitiouſly ſeek. For my part I will gladly make this agreement with you, I will never wiſh any man to call me Maſter, nor be diſpleaſed with any that doth not (on that account) if this will ſatisfie you. But then I confeſſe I dare not condemn them that uſe ſo much civility or reſpect, becauſe Gods Word is of more eſteem with me then your moſt confident fancies and reproaches.

By this time me thinkes I may well take leave to ſalute you with this Query, *Whether that man be not void of the fear of God, and given over to a ſeared Conſcience, that dare go up and down to rail againſt the moſt faithfull and painfull Miniſters of Chriſt, whom they are not able to charge with any crime but humane frailties, and that becauſe they are called Maſters? and all this upon meer ſottiſh ignorance of the Scripture that ſo commonly uſeth and allowth the Title.*

All that I could get to all this from your Prater *Tho. Goodier* that was here, was but this, [*I deny thy Greek and Hebrew if the Scripture be truly tranſlated:*] which is but to ſay, I deny the words of Chriſt and the Apoſtles: For true tranſlating, there are many words in the Original Language which have not ſo many and apt in Engliſh to expreſſe them by? Tranſlating excludeth not the neceſſity of explicating; And who knows not that one Engliſh word hath may ſignifications? There is a Beaſt called a Wolf; and a Fiſh called a Wolf, and an eating diſeaſe called a Wolf; Are theſe therefore all one, becauſe they have one Name; So a Sect-maſter is called a Maſter. One that would be the Lord of mans faith is called a Maſter, and a Teacher of the Church of Chriſt is called a Maſter: Doth it follow that all theſe are forbidden becauſe one is?

Your Prater alſo made a ſtirre with me for calling the ſacred Languages *the Originall*, becauſe forſooth the Spirit of

God is the Original. And is not that a wise man to go cry down the Ministry, that cannot discern the difference between *the Original cause* and *the Original Language*.

He charged me also to be empty of the Spirit because I studied, and told me, he did not study, no nor in speaking what to say, I the lesse marvell at his non-sence: But I pray God forgive me that I study no more; Do you think we cannot talk without study as well as you, and I hope a little better; and when the lazy fit overtaketh Ministers, they are ready to preach without study as well as you do: I can bring you a woman fit for the gumbleſtool, that shall without any study talk it out with the best of you: We do not so despise God, his Word or our hearers, as to speak before we consider what to say. Reade 2 *Tim.* 2. 15. *Psal.* 1. 2. 1 *Tim.* 4 15. *Psal.* 119. 15, 23, 48, 78, 97, 99, 148. and see whether it be not our duty to study and meditate continually day and night. And whereas you call us to thresh and dig, I professe if God would give me leave, I should take it for a great recreation and refreshment to my body; and should think it incomparably a more easie life then that which I endure; *Solomon* knew, and I know to my sorrow, that much study is a wearinesse to the flesh; and might I but plough and dig I should yet hope to live in some competent health, who now spend my daies in continuall pain and languishing. But then how shall I fulfill Gods command, 1 *Tim.* 4. 15. [*Meditate on these things; Give thy self wholly to them* (mark *wholly*) *that thy profiting may appear to all.*] How should I [*watch over the Church day and night*] Act. 20. 31. yet whereas your Prater feared not before God to affirm, that if I had no pay I would not preach: I do here professe before the same God that he is a Liar, and I prove it, because I have long preached already without pay, and been glad of Liberty, and I would labour with my hands, as far as my languishing body would bear, to supply my necessities, as *Paul* did to stop the mouths of your Predecessors rather then I would give over preaching the Gospel. Judge therefore whether your Lying Spirit be the Spirit of God or the meet authour of Reformation, or whether indeed you are perfect without sin?

Your 20. *Qu.* is, [*Did ever the Lord of Heaven and Earth,*

or

or Jesus Christ bid thee, or any of you, Go, and Preach to a people, or was any of the Apostles or Ministers of Christ made Minister by the Will of man?

Ans. 1. I offered your Pratet here to shew him my Commission from God, if he would shew me his, and he told me that it was invisible; and why may not you take the answer that you give? 2. The Lord called his first Apostles by his own voice, and appointed them to call others, and to establish an Order for the succeeding of others in that Office of the Ministry to the end of the world, *Matth.* 28.21. and till the Saints be one perfect man, *Eph.* 4.11,14. that they that should ever after be called, might not expect a voice from Heaven to their ears, but might be called in Christs appointed way? And in this way I have been called by Christ. The Signs of his Call are, 1. My competent qualifications. 2. My thirst after the good of souls and the building of that house of God. 3. The Ordination of authorized Church-Officers. 4. The Call and consent of the people of Christ, over whom he hath set me. 5. And afterwards the successe of my labours. 6. And some daily assistance of the Spirit in those labours. 7. And some Testimony of the Spirit to my conscience of Gods Acceptance. These seven set together are my evidence of mission, shew you the like if you can.

2. Neither *Paul* nor any true Minister is called by the meer will of man, nor are we the Servants of men; Nor were the Apostles called by men at all, but immediatly by Christ. But all afterwards were to be called by Christ, through the Ordnation of men. *Tit.* 1.5. *For this end left I thee in Crete, that thou shouldest ordain Elders in every City:*] Act 14.23. [*When they had ordained them Elders in every Church, &c.*] The gift was given *Timothy* by prophecy, *with the laying on of the hands of the Presbytery,*] 1 Tim. 4 14. *Paul* directeth him whom to make Bishops, 1 *Tim.* 3. Will all this suffice you?

Your, 21. *Qu.* is, [*Whether had any Ministers of Christ an hour-glasse to preach by, or took a Text, and raised Doctrines, Reasons, Uses, Motives, or a carnall Bell to call people together by, prove these things by Scripture or else be silent, and never professe your selves to be Ministers of Christ more.*]

Ans. By your patience I must tell you, that the Conclusion

is but your Lordly ignorant command (such as is joyned to many of the other Queries;) Scripture is Gods Laws, and forsufficient Rule for Doctrines, and worship it self: But was never intended to name to you every circumstance that is lawfull about that worship. Hath Scripture told you at what place you shall meet, or at what hour? I tell you again, you speak with no more wisedom then if you should say thus [Prove that ever men read the Bible with a pair of Spectacles, or that ever Christ or his Apostles used a printed Bible (when printing was invented but a while ago) or that ever they used an English Bible (when they wrote in Greek) or that ever they preached in dublet, breeches, or stockings, or else call your selves Ministers of Christ no more?] And why so? Because you command us, and yet tell us your Commission is invisible. These Circumstances are purposely left by Christ to the determination of humane prudence, as occasions shall require; and therefore he bids us do all things to edification, and decently, and in order, 1 *Cor.* 14. 26. 40. And therefore sure we must discern what is edifying, decent and orderly; This is plain to them that will see: What, came the Word of God out from you, or came it unto you only? If any man think himself to be a Prophet or spiritual, let him acknowledge that the things that I write are the commandments of the Lord; But if any be ignorant let him be ignorant, 1 *Cor.* 14. 36, 37, 38.

But I pray you if an hourglasse be unlawfull, tell us whether a Clock be lawfull, or a Dial, or a Watch? or whether it be lawfull to observe by the Sun how the time passeth? and why one is more unlawfull then another?

But your Prater told me, it was a limiting of the Spirit of God; As if I cannot limit my self and not limit the Spirit? Or as if the Spirit excluded Reason and Prudence, and set a mans tongue a going, so that he cannot stop it. Did the Apostles stint the Spirit because they appointed their meetings on the Lords Day, and did not stay two or three daies together? why then may not we resolve upon an hour as well as they did on a day, For one is limiting as well as the other. I think if I had your Spirit to liquor my tongue, I should be angry at the hourglasse, and preach the People out of the place.

And

And for a Text: 1. Know you not that Christ himself took a Text, *Luk.* 4. and applied it? Know you not that it was then the common practise of the Church to reade, expound, and apply the Scriptures, as *Ezra* did? Know you not that there is Doctrine, Reason, and Use in all the Sermons and Epistles of the Apostles? Know you not that we are commanded rightly to divide the Word of Truth, as workmen that need not be ashamed, and to study thereto, 2 *Tim* 2.15. Ah wretched souls that dare so blindely cavill with the work of God.

For what you say of [*a carnall Bell*] it is like the rest which I before answered, not fit for the mouth of a reasonable creature to have mentioned. But I must tell you that our Bels are not carnall, if they were, they would scarce sound so well or last so long. If your meaning be, that you would have us baptize our Bels to make them spirituall as your Ghostly Fathers of *Rome* do, we will keep our carnall Bels till we know more reason for that practice.

The 22. *Qu.* is this, [*Whether are not they that bear rule by their means, and seeks for their gain from their quarter, and seeks for the fleece, and makes a prey upon the people, and are hirelings, be not false Prophets, yea or nay, and whether such be not to be cried out against now as they were then?*]

Answ. To this I have sufficiently answered already to your Brethren in my other Book. Only let me tell you, 1. It is a most certain thing that God allowed the Priests the Tythes, and much more, when he thus cried out against them, dare you deny that? If you dare not, confesse tehn that it was not the meer taking of Tythes that caused God so to rebuke the n. Reade but *Mal.* 2d & the 3d without Spectacles and then judge. It's most evident then that the thing that God condemneth was not taking Tythes, but covetous greedy desires after gain, and neglecting the good of souls and the work of God: And are not we as willing to cast such out as you are to reproach them? Whether we seek theirs o them, and whether we are not willing to spend and be spent for the salvation of our people, we must be tried by a more righteous Judge then you.

Your 23. *Qu.* is, [*Whether do you own tremblingland quaking*

which the Scripture witnesseth?] *Ans.* I own the fear of the Lord which is the beginning of wisedom, and think him blessed that feareth alwaies, and that he that hardeneth his heart shall fall into mischief; But I think that the great Quaking that was in the Army of the Philistines was no vertue or blessing to them, nor any sign of God among them, 1 *Sam.* 14.15. And I think that *Perfect love casteth out fear*, and that those shakings and quakings that come not from the humble sence of sin or Judgement, or the like, but in violent motions of the body affectedly, are either Papisticall tricks of deceit, or effects of Phantastical conceit, or the motions of the great deceiver within you. I read of it as one of Gods curses, that [*The Lord should give them a trembling heart,*] Deut. 28.65. And I am of opinion that the curse is fallen upon you which is written, *Psa.* 69.23. [*Let their eyes be darkened that they see not, and make their loins continually to shake.*] Gods Kingdom is Righteousnesse, Peace, and Joy in the holy Ghost.

Your 24. and last *Qu.* is, [*Whether do you say you shall be free from the body of sin while you are on the earth, and whether shall any be perfect yea or nay?*]

Ans. I beleeve that all true Converts are free from the dominion of sinne, but not from the remnants of it; And that our grace is of a perfect kinde, as a small Candle is of a perfect kinde of fire, which yet will not enlighten all the Town or House, nor scatter away all the darknesse as the Sun will do; I beleeve also that in the instant of death when we part with the flesh, we part with all the remnants of sinne. And for the Doctrine of personal sinlesse perfection here, I beleeve the devil, the greatest sinner bred it; the Pharisee received the foretastes and preparatives to it, the Hereticks and Papists first entertained and cherished it, Christ detesteth it, and never man that knew himself, or had one spark of true grace and Christian experience did to this day heartily believe it of himself. And I think that it is a part of the Papists dung which they have taught you to feed upon. Christs Kingdom is an Hospitall, he hath no Subjects in it but diseased ones. The Fathers Kingdom before had perfect Subjects, and so shall it have again when Christ hath perfected us. For when he hath

perfected us by healing all our diseases and subduing all our enemies, even the last Enemy Death (at the Resurrection) then will he give up the Kingdom to the Father. But now, *In many things we offend all*, Jam. 3.2. and there is no man on earth that doth good and sinneth not; And if we say we have no sin, we deceive our selves and the truth is not in us, therefore the truth is not in you Quakers.

I conclude my Answer with this Question to you; If you think you are perfect without sin, whether do you also think that you are already in Heaven or perfect glory? For what can keep the soul from the perfect enjoyment of God, but sinne. And to enjoy God perfectly is to be glorified perfectly: But I forgot that your Brethren think Heaven and hell is only within men. Perhaps you look for no more Heaven then you have: And I wonder not at it: For if you did, in the way you are in, you are no more likely ever to finde it then Darknesse is to have communion with light, or *Belial* with Christ. The Lord give Repentance unto life, to those of you that have not sinned unto death, and shew you another Heaven before you are out of reach of it, and a further Hell before you are in it. Though I look for no thanks from you for my charitable desires, yet you shall have them whether you will or not,

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HAving been at this labour at your command to answer your Queries, may I not in reason expect that you should answer some of mine, which I do but request and not command: But I desire of you that you will not put me by with Gumblestool Rhetorick in stead of Answers, but speak considerately, truly, and to the Point in question. I mean first that you will answer all those Queries which I have before put to you among my Answers to yours, and then that you will answer also these twenty Queries following.

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*Qu.*1. Are they not the very same Ministers which you rail at, and which all the Drunkards, Swearers, Whoremongers,

and ſenſuall wretches in the Countrey do hate and rail at as well as you? Are you not then on their ſide and poſſeſt with the ſame Spirit? They deſpiſe the Preachers of the Goſpel, and would have them down, and ſo would you even the very ſame men as they would; When they had opportunity they raged againſt them with Swords, and ſo do you with filthy tongues: Would not all the covetous, malignant, ungodly Enemies of Piety, have Tythes down as well as you? What think you? I can witneſſe it of moſt of my acquaintance that are ſuch? Moreover, were they not the ſame ſort of Miniſters which the late Biſhops ſilenced, ſuſpended, and otherwiſe troubled, and which you revile at? Is it not then the ſame Spirit by which you and all theſe were or are acted? Conſider and judge.

Qu. 2. Whether it be not the ſame Spirit which moveth in you and in the Papiſts? When the Papiſts ſay, that we are no true Miniſters of Chriſt but deceivers, and teach the Divination of our own brain, and delude ſouls, and ſo ſay you; The Papiſts ſay, Our Congregations are no true Churches who own us as their Paſtors, and ſo ſay the Quakers; The Papiſts know that the great thing that muſt be done before they can ſeduce the people among us, is firſt to make them deſpiſe and reject their Teachers, and therefore they bend all their wits and endeavours to vilifie them and draw the hearts of the people from them; And ſo do the Quakers. The Papiſts main errour lieth in the contempt of the Scriptures; They ſay, they will not take it for the Word of God but on the authority of the Church, and that it is but part of his word; The Quakers ſay, It is not the Word of God. The Papiſts ſay, It is but a dead Letter, and ſo do the Quakers: The Papiſts ſay, It is not fit to be the Judge of Controverſies, and ſo ſay the Quakers: The Papiſts preferre the Vulgar Tranſlation before the ſame words in Hebrew and Greek which the Spirit did indite the Scriptures in, and ſo do the Quakers in Engliſh. Could the Papiſts but get down the Regulating Authority of Scripture, they would think they had won the Field; For they will not endure that all Spirits ſhould be tried by the written word, no more will the Quakers. The Papiſts maintain mans

Free-will

Free-will hath power before converſion to repent and believe, and turne to God, and that it is not only the fruit of the Spirit in the Elect, and ſo do the Quakers. The Papiſts tell men of the ſufficency of the common-light that is within them, and ſo do the Quakers. The Papiſts ſay that a man may be perfect without ſin in this life, and may fullfill all Gods Commandments, and ſo do the Quakers. The Papiſts make this their perfection to lie in caſting off worldly callings, Emploiments, Relations after the fleſh, and propriety, as their Nuns, Monks and Hermites, do; yea and in caſting off their old names, as their Pope doth when he his made Pope: And ſo do many of the Quakers, and much worſe, as I have ſeen in Papers under their own hands. The Papiſts place their Righteouſneſſe in their own works and perfection, while the ſlieght the imputed Righteouſneſſe of Chriſt, and ſo do the Quakers. The Papiſts place this Righteouſneſſe of their own Phraiſaically in externals, and things that have a ſhew of wiſedom, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh, as *Touch not, taſte not, handle not*, which all are to periſh with the uſing, *Col.* 2.18,20 2,3. ſo do the Qupkers in ſtead of Preaching the Righteouſneſſe of Chriſt, call out for a formal Righteouſneſſe and perfection of our own, conſiſting in ſuch things as theſe following, to wit; that we wear no Points, nor Cuffs, nor Lace, nor any ſuch like, that we preach on the lower places and not (as *Ezra* did) in a Pulpit; that we uſe not an hourglaſſe to diſcern how the time paſſeth (whether a Clock or Watch be as dangerous I know not:) That we ſay [*Thou*] and not [*You*] to him we ſpeak to (when the word that Chriſt uſed ſignifieth *You* as well as *Thou*: That we call not men *Maſters* or women *Miſtreſſes*, when the Scripture frequently uſeth and alloweth it, and much more: (though Chriſt forbid us to have any Sect-maſteres or Maſters of our Faith;) In ſuch like as theſe doth the Quakers Righteouſneſſe lie, while they are ignorant of Chriſts Righteouſneſſe; And juſt is it with God that they who ſet up their own Righteouſneſſe againſt Chriſts ſhould be given up to that helliſh deluſion, as to take the moſt Satanical ſlanders, lies, hereſies, and railings, to be their Righteouſ-

neſſe: Were it not tedious and not much neceſſary, I could ſhew in many more particulars how the Papiſts and Quakers do ſo conſpire that we may well know whence their doctrines and deluſions came.

*Qu.*3. Whether there were ever greater Monſters of Ingratitude upon the face of the earth then theſe are, who ſet their hearts and tongues againſt thoſe Miniſters of Chriſt that lay out themſelves for the ſaving of ſouls, through all the ſcorns and oppoſition of all ſorts of wicked men, with whom theſe wretches joyn againſt them? Yea, and make their very ſtudy and labour their crime, when it were much eaſier for us to preach without ſtudy, and that I hope with ſomewhat more truth, ſenſe, and order then they that ſo boaſt of the Spirit.

*Qu.*4. Were not thoſe faithful Servants of God that ſuffered Martyrdom under Heathen and *Arian* Perſecutors, juſt ſuch Miniſters as theſe men do now vilifie; or wherein was the difference? And do not theſe wretches juſtifie their murderers?

*Qu.*5. Are not the Miniſters whom theſe men deſpiſe, of the ſame calling and practice as thoſe were that ſuffered death in the Flames in Q. *Maries* daies? Such as *Bradford*, *Hooper*, *Latimer*, *Ridly*, *Cranmer*, *Saunders*, *Philpot*, and the reſt; Were not theſe called Maſters? Did they not preach in Pulpits, and take Tythes or money for preaching as their due maintenance, and the other things that the Quakers accuſe us for? And do not theſe men juſtifie the bloudy oppoſers of them, and condemn Gods Saints afreſh?

*Qu.*6. Whether ever the earth bore men that did more proudly deſpiſe others in compariſon of themſelves? and whether their language ſavour of the Spirit of the Lamb of God? Or can he have any taſte of that Spirit of Chriſt in himſelf that doth not even feel that their proud and railing language is of the devil?

*Qu.*7. Was there ever a generation known on the earth, that did more arrogantly ſtep up into the Throne of God, and cenſure his Servants, whoſe faces they never ſaw, and whom they can charge with nothing but being Preachers of the